

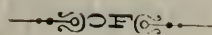
NORMAL CLASS OF '91.



Purity

Truth.

You are cordially invited to attend
Commencement Exercises



NORMAL DAY,

To be held in the B. Y. Academy,

MAY 21, 1891.

CLASS OFFICERS OF '91.

<i>R. R. Lyman,</i>	-	-	<i>President.</i>
<i>Nettie Powelson,</i>	-	-	<i>Secretary.</i>
<i>E. S. Hinckley,</i>	-	-	<i>Orator.</i>
<i>Ida Alleman,</i>	-	-	<i>Historian.</i>
<i>A. C. Lund,</i>	-	-	<i>Valedictorian.</i>
<i>Mary Lyman,</i>	-		<i>Foreteller of the Future.</i>

COMMITTEE:

~~~~~

|                          |   |                      |
|--------------------------|---|----------------------|
| <i>W. M. McKendrick,</i> |   |                      |
| <i>George Cluff,</i>     | - | <i>Mary Lyman,</i>   |
| <i>E. G. Gowans,</i>     | - | <i>Hannah Clark.</i> |

# PROGRAMME.



Singing, "White and Blue." Choir

## PRAYER.

|                         |               |                             |
|-------------------------|---------------|-----------------------------|
| Overture,               | -             | PROVO OPERA HOUSE ORCHESTRA |
| Address,                | - - - -       | R. R. LYMAN                 |
| Oration,                | - - - -       | E. S. HINCKLEY              |
| Duett,                  | -             | HANNAH CLARK & EMMA JOHN    |
| Class History,          | - - - -       | IDA ALLEMAN                 |
| Recitation,             | - - - - -     | GEO. CLUFF                  |
| Essay,                  | - - - -       | LYDIA WILSON                |
| Selection,              | - - - -       | MANDOLIN CLUB               |
| Sentiments,             | - - - -       | STUDENTS                    |
| Double Quartette,       | - - -         | GLEE CLUB                   |
| A Peep into the Future, | -             | MARY LYMAN                  |
| Selection,              | - - - -       | ORCHESTRA                   |
| Valedictory,            | - - - -       | A. C. LUND                  |
| Original Class Song.    | (Vernon.) - - | CHOIR                       |

## BENEDICTION.

# GRADUATING CLASS OF '91.

## SENIORS.

E. S. HINCKLEY,  
ALEX. JAMESON,  
E. S. HART,  
CORA GROESBECK,  
ALONZO WALL.  
HENRY PETERSON,  
R. R. LYMAN,  
MARY LYMAN,  
MARY SWENSON,  
MAGGIE LEWIS.

W. M. MCKENDRICK,  
O. W. ANDELIN,  
GEO. J. RAMSEY,  
T. J. YATES,  
A. N. MURDOCK,  
ARCHIE BEVAN,  
A. C. LUND,  
IDA ALLEMAN,  
NETTIE POWELSON,  
ELIZA SWENSON.

Ettie Bullock.

## JUNIORS:

SETH ALLEN,  
CHARLES JENSEN,  
DANIEL HANSEN,  
FOSTER CLUFF,  
BIRDIE HESSE,  
MARY ANDERSON,  
EVA THORN,  
JAMES SMITH,  
WESTON VERNON,  
NORA REDFIELD,

JOSEPH HANSEN,  
BENJAMIN LUKE,  
BENT ROLFSON,  
GEORGE ROBISON,  
CLARA CLYDE,  
MAY BROWN,  
DETTA CAFFREY,  
MARTIN CHRISTENSON,  
EMANUEL THOMAS,  
ELIZA JACOBS.

# A SELECT BALL

*Will be given by the Choir  
of the*

*B*RIGHAM *Y*OUNG *A*CADEMY

March 13, 1891.

*Yourself and Ladies are Cord-  
ially invited to attend.*

TICKETS, - 75 cts.

MUSIC, Opera House Orchestra.  
PROMPTER, Jos. White.

FLOOR MANAGERS

E. GOWANS - E. L. HINKLEY

# PROGRAMME.



1. *Plain Quadrille*.....

2. *Lancers*.....

3. *Newport*.....

4. *Plain Quadrille*.....

5. *Glide Lancers*.....

*Quartette* - *Glee Club*.

6. *Grand March*.....

7. *Royal Horse Guards Quadrille*..

8. *Quaker Lancers*.....

## PROGRAMME (Continued).



9. *Plain Waltz*.....

10. *Plain Quadrille*.....

*Recitation Miss Ollie Gash.*

11. *Lancers*.....

12. *Waltz Quadrille*.....

13. *Basket Quadrille*.....

14. *Opera Reel*.....

15. *"Home Sweet Home" Medley.*

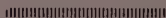
*EXTRAS.*

## Committee on Arrangements.



O. W. ANDELIN  
ALEX. JAMESON  
A. C. LUND  
W. MCKENDRICK  
HENRY LUND

DELIA MAESER  
MARY LYMAN  
LYDIA WILSON  
SOPHA PACKARD  
MABEL PRATT.



## INVITATION.

WM. ROBERTS  
LEO BIRD  
FOSTER CLUFF  
WESTON VERNON  
JOS. HANSON  
ALFRED HANCOCK  
GEO. RAMSEY

MABEL THURMAN  
KATE WOODHOUSE  
EVA THORN  
ELIZA SWENSON  
MAGGIE LEWIS  
BELLE GIBBS  
RHODA RAMSEY.



## RECEPTION.

ARCHIE BEVAN  
DWIGHT BILLINGS  
NELSON MILLET  
DAVID JONES

HANNAH CLARK  
EMMA JOHN  
ANGIE WEBB  
CLARA CARTER.



# GRADUATING CLASS OF '91.

## SENIORS.

|                 |                   |
|-----------------|-------------------|
| E. S. HINCKLEY, | W. M. MCKENDRICK, |
| ALEX. JAMESON,  | O. W. ANDELIN,    |
| E. S. HART,     | GEO. J. RAMSEY,   |
| CORA GROESBECK, | T. J. YATES,      |
| ALONZO WALL,    | A. N. MURDOCK,    |
| HENRY PETERSON, | ARCHIE BEVAN,     |
| R. R. LYMAN,    | A. C. LUND,       |
| MARY LYMAN,     | IDA ALLEMAN,      |
| MARY SWENSON,   | NETTIE POWELSON,  |
| MAGGIE LEWIS,   | ELIZA SWENSON,    |

*Effie Bulbeck.*

## JUNIORS.

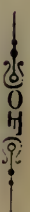
|                 |                     |
|-----------------|---------------------|
| SETH ALLEN,     | JOSEPH HANSEN,      |
| CHARLES JENSEN, | BENJAMIN LUKE,      |
| DANIEL HANSEN,  | BENT ROLFSON,       |
| FOSTER CLUFF,   | GEORGE ROBISON,     |
| BIRDIE HESSE,   | CLARA CLYDE,        |
| MARY ANDERSON,  | MAY BROWN,          |
| EVA THORN,      | DELTA CAFFREY,      |
| JAMES SMITH,    | MARTIN CHRISTENSON, |
| WESTON VERNON,  | EMANUEL THOMAS,     |
| NORA REDFIELD,  | ELIZA JACOBS,       |

NORMAL CLASS OF '91.



You are cordially invited to attend

**Commencement Exercises**



**NORMAL DAY,**

To be held in the B. Y. Academy,

MAY 21, 1891.

# CLASS OFFICERS OF '97.

R. R. Lyman, President,  
 Nettie Powelson, Secretary,  
 E. S. Hinckley, Orator,  
 Ida Alleman, Historian,  
 A. C. Lund, Valedictorian,  
 Mary Lyman, Foreteller of the Future.

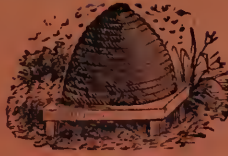
# COMMITTEE.

W. M. McKendrick,  
 George Cluff, Mary Lyman,  
 E. G. Gowans, Hannah Clark.

# PROGRAMME.

Singing, "White and Blue," Choir  
 PRAYER.  
 Overture, - - - PROVO OPERA HOUSE ORCHESTRA  
 Address, - - - R. R. LYMAN  
 Oration, - - - E. S. HINCKLEY  
 Duett, - - - HANNAH CLARK & EMMA JOHN  
 Class History, - - - IDA ALLEMAN  
 Recitation, - - - GEO. CLUFF  
 Essay, - - - LYDIA WILSON  
 Selection, - - - MANDOLIN CLUB  
 Sentiments, - - - STUDENTS  
 Double Quartette, - - - GLEE CLUB  
 A Peep into the Future, - - - MARY LYMAN  
 Selection, - - - ORCHESTRA  
 Valedictory, - - - A. C. LUND  
 Original Class Song, (Vernon.) - - - CHOIR  
 BENEDICTION.

Holiness to the Lord.



BRIGHAM YOUNG ACADEMY  
COMMENCEMENT EXERCISES,

CONTAINING

Addresses by the Members of the Faculty,

Addresses by the Members of the Board,

Normal Day Exercises,

Academic Day Exercises.

—:O:—

PUBLISHED BY THE

B. Y. A. STUDENT CO.

**PROVO, MAY 22, 1891.**

ENQUIRER COMPANY. PRINT.

PROVO  
CO-OPERATIVE INSTITUTION  
DEALERS IN  
GENERAL MERCHANDISE,  
AND ALL KINDS OF  
UTAH PRODUCE.

PROVO CITY, - - - - - UTAH.

~~~~~

J. R. BOSHAARD,
PROVO'S GROCER.

~~~~~

PYNE & MAIBEN

**{PROVO'S} {POPULAR} {DRUGGISTS,}**

CARRY THE BEST SELECTED STOCK OF  
DRUGS & ARTISTS MATERIALS  
IN THE CITY. WE MAKE A SPECIALTY IN  
FINE PERFUMES & TOILET ARTICLES

20-22, W 7th Street, PROVO, UTAH.

*Conkling*

21 North J st.

LEADING PHOTOGRAPHER  
OF PROVO.

Over Booth and Wilson's Law Office,

PROVO CITY, = = UTAH.

=====

ALEX. HEDQUIST.

Manufacturer and Retail Dealer in

LADIES' AND GENTS'  
BOOTS, SHOES and RUBBERS.

CUSTOM WORK, AND REPARING  
ON SHORT NOTICE.

CENTRE STREET.

At the Sign of the big boot.

PROVO, UTAH.

=====

➤ PETERSON ➤

THE TAILOR,

PANTS TO ORDER \$4.00

and up.

SUITS TO ORDER \$16

and up.

UNION BLOCK,

PROVO, UTAH.

DEALERS IN  
CLOTHING & GENT'S  
FURNISHINGS

IRVINE and BARNEY  
FANCY DRY  
GOODS AND NOTIONS:  
32 CENTRE ST., PROVO.

~~~~~  
FARRER BROS & CO.

Carry a full assortment of Materials for
LADIES' FANCY WORK,

DRY GOODS, 

 BOOTS & SHOES. 

AT LOWEST PRICES.

WE SOLICIT STUDENTS' TRADE.
Corner 4th. & J. St. PROVO, UTAH.

~~~~~

ANDERSON,

—THE—

PHOTOGRAPHER 

Union Block, Rooms No. 8.-9.

PROVO, - - - UTAH.

THE PROVO  
BOOK AND STATIONERY  
COMPANY.

IS THE

LEADING BOOK STORE

IN THE TERRITORY

SOUTH OF SALT LAKE CITY.

Wholesale & Retail School Supplies

— A SPECIALTY. —

STUDENTS SHOULD BUY THEIR

TSCHOOL OUTFITS HERE.

BECAUSE IT IS THE STUDENT'S FRIEND.

—:o:—

Any Book published can be had at Students' Rates.

—:o:—

All of the Latest and most Popular Novels and Periodicals kept on hand.

All Kinds of Legal Blanks and Ruled Forms on Hand.

—:o:—

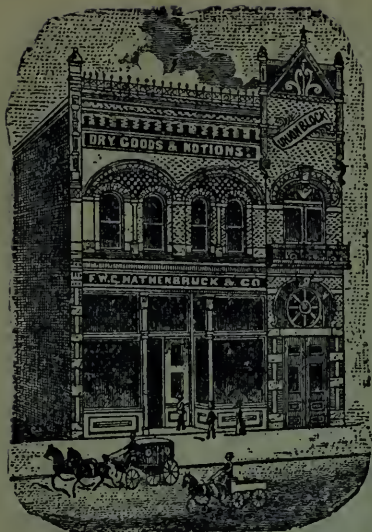
— A Complete Series of —

SCIENTIFIC DATA

By Leading Authors.

UNION BLOCK,

PROVO, UTAH.



F. W. C. HATHENBRUCK.

GEO. A. RICHARDS.

**F.W.C. HATHENBRUCK & CO**

RETAIL DEALERS IN

**LADIES' & GENT'S  
FURNISHING GOODS,**

DRY GOODS, NOTIONS, ETC.,

PROVO CITY,

UTAH.



**"KNOWLEDGE IS POWER"**

SO IN KNOWING THAT

**S. S. JONES & CO.**

Carry the largest, best and cheapest line of

**DRESS GOODS**

in every shade and fabric, clothing of the latest styles and neatest patterns, underwear, boots and shoes, etc., it will be to your advantage to purchase your supplies there.

Call and See us any way; courteous treatment in showing goods.

**S. S. JONES & CO.**



❖ **DALLAS DODD,** ❖

**Scientific Optician, Watchmaker & Engraver.**

❖ *Graduate of Fowlers Opthalmocal,*

*and Chicago Horological Institution.* ❖

— ALL WORK WARRANTED —

**Provo,**

- - -

**Utah.**

Holiness to the Lord.



BRIGHAM YOUNG ACADEMY  
COMMENCEMENT EXERCISES,

CONTAINING

Addresses by the Members of the Faculty,

Addresses by the Members of the Board,

Normal Day Exercises,

Academic Day Exercises.

—:O:—

PUBLISHED BY THE

B. Y. A. STUDENT CO.

PROVO, MAY 22, 1891.



## OUR DOMESTIC REGULATIONS.

---

Discourse by DR. KARL G. MAESER.

---

There is a legend told of an ant fleeing, while crossing a table, terror stricken from a lump of sugar which it saw for the first time in its life. A man, however, by intercepting with his finger the ant's retreat, forced it to come nearer and nearer to the dreaded object. The ant, being finally brought into close contact with it, tasted it, and discovering its sweetness, ran off hastily to return soon with a host of companions to enjoy the delicious repast.

Something similar has been the experience of many young people that had contemplated from a distance our "Domestic Regulations" with feelings akin to abhorrence. No Academic year was ever begun without this phenomenon repeating itself, although it has been observed, that it is gradually diminishing and bidding fair to become entirely extinct in the near future.

Many reasons induced the Board and Faculty to adopt from the very commencement some system by which the controlling influence of the spirit of the Academy could be extended beyond the walls of the school building and the hours of recitation. The exuberance of animal spirits supported by healthy constitutions in the outweighing majority of our rising generation required, but, in the most of instances, found not that judicious and systematic training at home, which the nature of the case as well as the destiny of our youths demand. The founder of this institution realized, and so expressed it repeatedly, that the mere acquirement of knowledge without the cultivation of the character is a fallacy, which it is the mission of the Latter-day work to demonstrate by the adoption of a better educational system.

The Principal, teachers, and members of the Board of the B. Y. Academy have in public and in private given a promise to the people that their sons and daughters should, while attending the Academy, be looked after with as much

solicitude as if they were at home with their parents, in as well as out of school. To redeem this pledge, the educational axiom, that liberty should be extended in exact proportion to the degree of discretion for its proper use had to be taken into consideration. Our "Domestic Regulations," therefore, are not intended to curtail liberty or free agency, but to prepare for them. Diversities of conditions and of individualities, and the delicacy of the problem itself, necessitates a cautious procedure in this regard, so that experience in this new field of educational venture had to teach us gradually the best methods to adopt, the difficulties to be overcome and the breakers to avoid.

To make our Academy as near a substitute for home as possible our "Domestic Regulations" had to be advisory in their nature in the first place, in order to give to the Principal and his assistants that parental influence, without which all teaching loses its true educational character. In regard to the student these regulations will have to possess such an emulative tendency as to cultivate within him that keen sense of honor, that will cause him to shrink with disgust from any temptation to break his given word. The period of youth is characterized by either undeveloped or misdirected will-power, which in either instance presents to the educator sometimes very difficult problems. His first steps toward their solution must be the adoption of such restrictive measures, as will in maintaining the principle of impartiality and equity, yet give sufficient scope for the exercise of the free agency of the individual.

The Board and Faculty of the B. Y. Academy look with satisfaction and gratitude upon the results achieved thus far, under the blessings of God, by the operation of these "Domestic Regulations." Parents bless the day on which their sons entered under a discipline that has made men of them. Students, now occupying honorable positions in life, remember with gratitude the training they received at the B. Y. Academy, by which they have learned to practice the principles of self control and that sense of duty which makes any sacrifice easy and sweet, if brought in the cause of Right and Eternal Covenants.

PROFESSOR CLUFF'S ADDRESS TO THE GRADUATES.

---

MY DEAR STUDENTS:—I desire to impress upon you in my remarks this evening our duty as rational beings to grow, to advance intellectually, morally and physically; and I wish also to show that those who have received the special advantages with which you have been favored during your school life, are also obligated to assist others in their advancement.

As the present Academic year draws to a close, it is but natural that you should look forward with hope and anticipation and backward with a feeling of criticism. How well each has filled with studious thoughts the hours of the past year or two as they flew by, each one must answer for himself. But if any has failed even for a single moment to improve, to grow, he has failed to perform a solemn duty; next to our duty to live, nay more important than this, is our duty to improve. Our object in life is not the living, but the growing, growing nearer and nearer the Intelligence that conditions our being. And why should we grow? Because we can grow. The ability, it seems to me, makes the necessity. We find ourselves in possession of certain faculties which are capable of cultivation and growth, and this very possession makes it a bounden duty upon us to grow. How beautifully does Christ, the greatest of all teachers, illustrate this principle in the parable of the talents. The master gave to each one severally as seemed to him good, and when the day of reckoning came, to those who had improved that which they had more was added; but to him who had hidden his and had not gained more, even that which he had was taken away. A terrible warning is this to the slothful, but a hopeful encouragement to the energetic.

Do we not also see this law verified in the physical and mental life? Let the strong man lie idle year after year, and his muscles will lose their flexibility; let the weak man exercise a little day after day, and his arms will become strong. Likewise does non-application of the mind tend to

intellectual retrogression, and application to intellectual growth. The mysteries and laws of nature are as a sealed book to be unlocked only by diligent and laborious study. To the indolent nature reveals nothing, to the diligent everything.

God requires us to search out the laws of nature as is shown by our bodily wants, and in this very search we obtain intellectual growth. Could not the Creator reveal all that would be for our well being and thus save us the effort of finding out for ourselves? Most undoubtedly, but this would not give us mental development. That man was a philosopher indeed who said: "Were truth a bird and I held it captive in my hand, I would release it in order that I might seek it again," and he was a wise father who called his sons to his death bed and told them that in his field was a hidden treasure which they could find by digging. The boys dug the field carefully from end to end, but found nothing. Then they planted it and the crop that year was a hundred fold better than it had ever been before. They had found the treasure. A careful cultivation of the soil brings forth an abundant harvest. But that was not their only benefit. They had learned how toil strengthens the muscles of the body, and this was the greater treasure.

Work is nature's great requirement. Every breath that blows, every voice that whispers, every need of man, from the physical to the intellectual, calls for work, for energy. There is this difference, however, between the physical and the mental requirements; the one can be purchased, but the other must be obtained by self effort. It is not stated that all shall work along the same line to reach the required end. Each person by fore-ordination has had his path marked out for him, and along this path, if studiously pursued, he will find the greatest possible intellectual culture, and attain to the highest possible point of proficiency. We cannot all become a Newton, a Milton, a Patti, an Edison or a Beecher; but all can become intellectually cultured, and all can excel in those gifts that nature has bestowed upon us. Many, however, quite anxious to grow, spend their time in

waiting for favorable circumstances. They fail to realize that a strong will and a strong faith make opportunities. Columbus discovered America, but it was after years of fruitless importuning the powers of Europe for assistance. How many of us would have given up in despair! Watt, the great inventor, the results of whose labors have so enriched the world, was sickly all his life. Milton wrote "Paradise Lost" in blindness and poverty; Joseph Smith, against poverty, against the persecution of a world, we might say, established the Church of Christ. Brigham Young's life is a notable example of struggles and victories. So the lives of the great men of every age teach us this valuable lesson: A noble purpose moved by a dauntless will leads to success against every obstacle.

To bring the subject more nearly home, let me refer you to your own acquaintances. Look at those who are making their way up in the world. They are not always the ones whose circumstances are the most favorable, or whose opportunities are the best. Those who have energy, have pluck, have will power are growing while others, surrounded with wealth, having every opportunity at their command, yet lacking the necessary energy, are losing in the race.

Let me urge you, therefore, fellow teachers, to choose well your course, lay your plans with wisdom, and then with a dauntless courage and a spirit that never says fail push onward to success.

But I have spoken of intellectual growth. Moral growth is as necessary, if not more necessary to man's eternal advancement and exaltation. He who has every refinement and culture of intellectuality and has not those moral virtues that ennoble and elevate is lacking an essential to success. Like intellectual and physical, moral growth is obtained by effort. Exercise is the great law of development running through man's whole being. Temptation and evil are permitted in the world for a wise purpose, not to lead man astray, not to degrade him, not to drag him down, but to build him up and exalt him. It is an easy

matter to be good when no evil is around, but to be virtuous in times of temptation is real goodness. Resist temptation, choose the good in the face of the evil, go the right road when the wrong offers pleasing inducements, do your duty though it be unpleasant. In this way and in this alone can man become morally strong. In this way alone can he become able to say to sin as Christ said to satan, "Get thee behind me." It has been a comparatively easy matter for you, during your school life, surrounded as you have been by the best of influences, to maintain a proper virtue. But you will find it different in the world. In every avenue of life there are evils, temptations, traps of infamy always ready to allure the unwary. It is then that you should gird on the armor of righteousness; it is then that you need the strength of the Holy Spirit.

As soon as you step over our threshold and mingle with men in business and social relations, you will be brought face to face with the question whether you will cling to your high ideals of virtue and honesty, or be led by the world to worship at the shrine of false gods. Everywhere you will find your sense of honor shocked by methods of business, maxims of politics, and examples in professional life. You will be told that your fine theories of honor are all inapplicable to the stern necessities and the practical wants of life; that those theories will do very well for the teachers and professors, who live for the most part in the world of imagination, but in the actual world affairs are different. Here, they will say, fire must be fought with fire, trickery of men must be matched with more subtle trickery.

How will you meet these appeals? How will you answer these arguments? Will you yield to their importunities and drift with the drifting masses, or will you cling more closely to what you know to be right and go ahead? You can easily answer now. I sincerely trust that strength may be given you at all times not only to answer but to carry out your answer to a successful issue.

But this question of growth and development has yet another side which we must briefly consider, a side which by

many is considered, and rightly so, perhaps, equally important to the one we have just spoken of. It is no more man's duty to grow than it is his duty to assist others in growing.

We are not isolated in the world. We cannot live apart. Society is as necessary to the individual as the individual is to society, and, therefore, are we interested in the advancement of others. "Love one another" should be supplemented by "Help one another." But in this very act of helping others we help ourselves. He that teacheth is himself also taught. "We gain by giving" is an eternal law in the intellectual and moral world, but were it not, still the duty would be ours to give to others, to help others grow.

You who have been blessed with the privileges of an academic training, and especially with the opportunities for moral and spiritual culture offered by the Academy, will not be held guiltless if you magnify not the gifts you have obtained. Let your light shine forth to the world in meekness, hide it not, perchance a ray may illumine the otherwise dark path of some weary fellow traveler and lead him to seek the blessings you have found. If you have wisely spent your time, you are better prepared now for good works than you were on entering school. Much more will be required of you when you return home, for from him to whom much is given much is also required. You must set better examples, must more thoroughly overcome evil and advocate the right, must be better men and better women in every sense of the word; and in humility, with a prayer in your heart for your fellow man, must go forth to the performance of every duty that awaits you. By a proper choice of action, with an honest purpose honestly followed, you will become leaders in society among the young, moulders I might say of public opinion, will assist in spreading truth both at home and abroad, and the blessings of God will be with you all your days.

In this way also you can partially at least discharge the great debt of gratitude you owe your parents. You may not realize it, but your account with them is still greatly in their favor. You can increase the credit side by obedience

to the commandment: "Honor thy father and thy mother." By honoring your parents, not only will your days be lengthened, but they will be filled with deeds of usefulness to yourselves and to all mankind.

The school from which you now graduate loves you with the fondness of a parent. She has always striven to cultivate within you wisdom and virtue, and now as you go forth into the world from her parental roof, she looks upon you with perfect confidence, to spread her fame and renown by maintaining to all the world the principles which she has taught you.

With hope then, and confidence, and not with regret, the Academy sends you forth into the world with a fervent prayer for your success, and with her choicest blessings upon your head.

—:o;—

## TRUE KNOWLEDGE.

—  
An Address by EMIL B. ISGREEN.  
—

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

To aid in bringing about this perfection is the mission which this Institution has started out to accomplish. "No man can be saved in ignorance" is a guide which points out the fact that knowledge is pre-eminently necessary, and since we live in a probation of right and wrong, it is highly essential that *true knowledge*, in living letters, be inscribed on our banner.

It is noble to seek true knowledge, and it is beautiful to find it. It is the ancient feeling of the human heart, that knowledge is better than riches; and it is deeply and sacredly true. To trace the course of human passions as they have flowed on in the ages that are past; to understand why nations have risen, and why they have fallen; to speak of the laws of heat, of light, of electricity, and of gravitation; to know what man has discovered in the heavens above and in

the earth beneath; to hear the chemist make plain the marvelous properties that the Creator has locked up in a speck of earth; to be told that there are worlds so distant from our own that the rays of light, traveling since the world's beginning have never yet reached us; to wander in the creations of Shakespeare and Milton and grow warm again with the eloquence of Grecian and Roman orators; to ascend with great reasoners to the first cause of all; and yet to perceive in the midst of all this, cruel separation, dissolution, and decay, it is a consoling thought that there *is* one condition, *truth* and *justice*, unchangeable, indestructible, and everlasting.

It will pay us well while in the day of our youth to work hard for this great mental and spiritual discipline, to pass sleepless nights for it, to give up for it laborious days; to forego for it present pleasures; to endure for it afflicting poverty; to wade for it through darkness and sorrow and contempt, as the great spirits of the world have done in all ages and all times. One who lives a life based upon *pure knowledge* seldom commits injury or crime. With whose happiness does he interfere? Whom does his ambition destroy? While pursuing science he injures no man, and while acquiring it he does good to all. A life dedicated to knowledge contributes pleasure that carries with it no reproach, pleasure that has not been paid for by anguish of heart, pleasure that is all humble, all dignified, and all innocent; and as far as any human being can expect permanence in this changing world, he has secured a happiness which no malevolence of fortune can ever take away, but which must cleave to him while he lives, harmonizing every good, and diminishing every evil of his existence.

To the experience of any man who is accustomed to exercising his mind vigorously and well, I appeal, whether there is not a satisfaction in such application which tells him he has been living up to that great command: "Store thy mind with useful knowledge." The end of his creation has been answered, his faculties have done that which they were destined to do,—not languidly occupied upon trifles, not enervated by sensual gratification, but educated in that dis-

cipline which is so congenial to their nature and so worthy of their strength.

I solemnly declare that but for the love of knowledge, I should consider the life of the humblest artisan preferable to that of the greatest and richest man in existence. The work of our mind is immortal. Upon something it must act and feed—upon the pure spirit of knowledge, or upon the foul dregs of the polluting passions. “With all of thy getting, get understanding.” “Seek ye out of the best books words of wisdom. Seek learning by study and by faith.” We should love knowledge with a great love, with a vehement love, with a love coeval with life itself; and by saying this I say that we should love purity of conduct, innocence and virtue; love that which, if we are rich and great, will glorify the Being that has made us so, and require men to call it justice, that which, if we are poor, will render our poverty respectable, and make the proudest feel it unjust to laugh at our misfortunes, love that which will comfort us, adorn us, please us, and never quit us;—which will open to our eyes the kingdoms of thought, and all the boundless realms of conception, as a refuge from the cruelty, the injustice, and the pain that may be our lot in this unfeeling world, and love that which will make our motives habitually great and honorable, lighting up in an instant a thousand noble disdains at the very thought of meanness and fraud.

If we have enlisted our lives in the pursuit of knowledge, let us go on without doubting or fearing the event, let us not be intimidated by the cheerless beginnings of knowledge, by the apparent darkness from which she springs, by the difficulties which hover around her, by the wretched habitations in which she dwells, by the want and sorrow which sometimes journey in her train, but let us ever follow her as our guardian Angel follows us, and as the inspiring Genius of our life. She will bring us out at last into the light of day, and exhibit us to the world, comprehensive in acquirements, fertile in resources, rich in imagination, strong in reasoning, prudent and powerful in all the relations, and in all the duties of life, and will pronounce at last that beautiful benediction.

“Well done, thou good and faithful servant, enter thou into the joy of thy Lord.”

“What is true knowledge? Is it with keen eye

Of lucre’s sons to thread the mazy way?

Is it of civic rights, and royal sway,

And wealth political, the depths to try?

Is it to delve the earth, or soar the sky;

To mix, and analyze, and mete, and weigh

Her elements, and all their powers descry?

These things, who will may know them, if to know  
Breed not vain glory; but o’er all to scan

God, in his works and word shown forth below—

Creation’s wonders, and Redemption’s plan,

Whence came we, what to do, and whither go—

This is true knowledge, and the whole of man.”

—:O:—

#### AN ADDRESS.

By PRESIDENT A. O. Smoot.

Members of the Faculty, Students and Friends:—We have met to-day under peculiarly favorable auspices. The Principal’s report shows that the past year has been progressive in a marked degree, and the chances that the new building will be ready for next year are so flattering, that I can with confidence say that the opening of 1891-’92 will begin a new era in the history of our school.

The growth of the Academy has been retarded by many reverses. In the first place, its great founder, President Brigham Young, did not live to endow it as he desired or as he was prepared to do. The want of means has greatly crippled us. Then the fire checked our growth just as we were on the eve of certain prosperity, by consuming the large building with its new additions situated on Center street. To those without faith, this blow would have proven

fatal, but with the energy and push that always leads to success, the Board and Faculty found new quarters for the school. This present building was fitted up next year, and though inferior to the old and far inferior to what we should have, yet it has done good service. We shall rejoice with you, however, at the privilege of bidding it good-bye.

With a new and commodious building, with professional teachers for every branch, with the most improved apparatus for all kinds of instruction, the Academy, I am certain, will continue to recommend itself to the youth of Zion.

It is the desire of the Board that the school shall advance as rapidly as is consistent with its circumstances; and, without losing sight of the fundamental principles which have always characterized it as an institution of learning, shall incorporate in its methods and curriculum the most advanced modern ideas. Like an individual a school must either advance or retrograde; it cannot stand still. May I not hope that the course of the Academy will be onward and upward?

In accordance with the inevitable laws of nature that govern you and me, it will not be my privilege to preside over this institution much longer. Already I have lived the allotted age of man; and every year I am reminded in a manner quite forcibly that time rests heavily upon me, but so long as I do live, so long as God gives me strength and the use of my faculties, so long will I put forth my best endeavors for the good of this school. In this way alone can I discharge the mission placed upon me by President Brigham Young, when he chose me president of the Board of Trustees, a mission which I hold as most sacred and binding.

In conclusion, I will say to the Principal and teachers: You have just cause to be proud of your year's work. The season has been prosperous in every way. May our Academy continue, and may God ever bless the faculty, the students and the Board, that all may work for the common good.

## A DISCOURSE.

---

By PRESIDENT DAVID JOHN.

---

The province of education is universal as relating to all questions or subjects—Science, Morals. All scientific subjects deal with evidences, probabilities, proofs and inferences on every department of human knowledge and interest. The greatest scientific and literary reputations have been built on the foundation of earnest, hard study. What is generally called genius is simply the results of labor and study. Success in the promotion and securing education comes not by chance, it comes out of the brave heart that dares to be continually faithful and energetic in studies, until every question is masterly digested, and clearly tested by rules of evidence that cannot be successfully contradicted. Thus employed, the student is provided with means for the harmonious development of his faculties, with means that increase the eminence of human nature, and render it yet more eminent. It comes out of that manly independence that dares to do the drudgery of to-day, that after awhile it may climb up the ladder of fame and usefulness.

The aim of the student should be to reach a complete conception of all knowledge attainable, Philosophy, Science, History, Politics, Biography, Logic, Mathematics, Theology, for all are within the reach of the human mind.

In the pursuit of knowledge, the brain should not be over-taxed. The student must learn when to rest. Repose invigorates the mind. If this is not carefully provided for, the brain will be injured and health impaired.

The student and the learned owe to society a good example, and should exhibit within themselves the highest grade of moral culture. It is said, that a human soul without education is like marble in the quarry, which shows none of its inherent beauties until the skill of the polisher brings out the colors, makes the surface shine, and discovers every ornamental cloud, spot and vein that runs through the body of it. Education, after the same manner

when it works upon a noble mind draws out to view every latent virtue, which, without such helps, is never able to make its appearance. When the student is searching out the nature and properties of anything by various methods of trial, or when he applies some active powers, or sets some causes to work, to observe what effects they would produce, this kind of observation is called experiment. So when a bullet is thrown into water, we find it sinks, and when the same bullet is thrown into quicksilver, we see it swims, but when the bullet is beaten into a thin hollow shape like a dish, then it will swim in the water. If we strike two flints together, we find they produce fire; when we throw a seed into the earth, it grows up into a plant. All these point out methods of educating the mind.

—:O:—

#### AN ADDRESS.

By PRESIDENT H. H. CLUFF.

“Let your light so shine that men who see your good works may be led to praise the Lord.” Man is endowed with freedom to reason, and through that faculty may acquire intellectual attainments, enabling him to move in a more advanced sphere, or he may, if he so choose, plod on with a meagre existence—an uncultivated being—yet created in the image of God.

Reason and ignorance are opposite conditions and differ as light and darkness; and yet these phenomenal influences actuate the great bulk of mankind.

We may with propriety liken the human family in gradations, to the contour of the earth. And why should not mankind partake more or less of mother earth, seeing that he is formed from the dust thereof? We recognize the bold, towering mountain and admire its beauties, and to gain a more extended view, attempt to reach its summit. Then there are the table lands, the valleys, and the swampy, sickly marshes, the slough holes of disease and corruption.

The progressive man, as he reaches one plateau of excellence, takes a prospective view of the heights above and beyond and longs to reach those desirable conditions. Below he recognizes the sloughs of ignorance from which he has so recently emerged, with a loathing. Onward he moves, filled with fond hopes of arriving finally at the summit of excellence. In this line of progress, one plateau after another is reached, inspiring hope as he toils on. At each point of advancement his increased light, shining forth gives strength and encouragement to those who are struggling on below. Who that has traveled at night, through a sparsely settled country can call to mind the cheerful effects of a distant light gleaming through the darkness. Hope at once revives the weary, faint, and starving stranger, as the prospect of rest and refreshments draws near.

Correct education adds light and imparts power to him who obtains it. A progressive being cannot be bound by the chains of ignorance. Light is the victor over ignorance and darkness. Ignorance vanishes as knowledge increases, and bondage is wiped out as freedom and liberty advance. Even old monarchies long established have tumbled to decay before the mighty principles of freedom in education. Man will not always bow down in serfdom to man. God has said that it is not right for any man to be in bondage to another. Every man has an equal right with his brother to attain unto the highest condition of excellence and power within the reach of mortal or immortal beings.

Contemplate, students of the Brigham Young Academy, the intellectual excellencethat you can attain, the foundation which you are now laying. Continue the erection of the structure begun and you will triumph as the glorified have done before your time. Let freedom and liberty enter into your natures with such great force, as to expel any tendency to curtail those heaven inspired principles. We have before used the expression that the Brigham Young Academy was like a radiator, diffusing warmth and light, and now we say, let your light shine that it may penetrate into dark corners infusing a halo of light that will illuminate all around, turning chaos into paradise.

# NORMAL DAY EXERCISES.

---

## CLASS PRESIDENT'S ADDRESS.

---

By Richard R. Lyman.

---

FELLOW STUDENTS AND FRIENDS:—My ideal may be ever so high, and I may reach it, still I can never occupy a position of which I will be more proud than I am of this to which you, my fellow classmates, have elected me.

How many happy hours we have spent together during the past two years! Our pleasant smiles, our hearty good-mornings, our various jokes, our class-room rivalry, our good-natured elections, all our associations incidental to school life, have bound us together by bonds of affection that will ever find a sacred place in our memories.

It is difficult to dissolve such relationships as ours, our farewell words stick hard in the throat.

Mingled with these feelings of sorrow are feelings of joy at the thought of returning to parents and friends, not only laden with knowledge, but with an increased desire for learning, and with a goodly portion of that spirit that inspires and cultivates all the fine-toned sympathies, joys, and affections of our nature, that inspires virtue, kindness, goodness, gentleness, and charity; in short, that gives joy to the heart, light to the eye, music to the ear, and life to the whole being.

From among the many graduating classes of the Academy, I think not one can be found that was more united, that spent more happy hours, that was filled with a greater determination to become great, that was more energetic in study, or that was bound together more tightly by the ties of love and affection, than is the graduating class of '91.

In whatever we may engage in life we will find the training and discipline received in this dear institution of the

greatest assistance. We owe it an incalculable debt of gratitude for the fostering care bestowed upon us. If it has not made men and women of us all, it has plainly pointed the way by which we can make men and women of ourselves.

May God grant continued prosperity and a long life of usefulness to this noble institution, with its able and hard working faculty.

Our labors have been fraught with many happy incidents, and probably we shall never experience another two years so replete with joys and pleasures as the past.

May we in the future be able to meet again with the alumni of the Academy, as class mates, and may the sacred bands of affection formed during our school life not weaken, but grow stronger with age.

—:O:—

## BRIGHAM YOUNG AS AN EDUCATOR,

—  
Oration by Edwin S. Hinekley.  
—

ESTEEMED FELLOW STUDENTS AND FRIENDS—I feel a sense of honor and responsibility in arising before such an intelligent congregation; and, as I look on either hand and see those of my co-laborers, who are far better qualified for this position than myself, the more do I feel honored in being chosen to represent my worthy fellow students. In viewing the progress of nations as the centuries roll, we can see the divine workings of an Omnipotent hand in raising up a rare and choice class of men, to found new empires and to open new and glorious dispensations, thereby advancing society and changing the form of its institutions. Appropriately are such called men of destiny, and to none can this appellation be applied more fitly than to the noble subject of our sketch. Let us go back to the ushering in of the nineteenth century, an epoch destined to be fruitful in marvelous truths, stupendous inventions, and great men. Come back with me to the early morning of the present century, back to the little town

of Whitingham, in Vermont; back to the first of June, 1801, when, as the golden sun from the eastern horizon heralded the brightness of another day, and here let me introduce one of the greatest spirits that has ever graced this mortal sphere. A spirit born into the world destined to work a change in human affairs, one who is to be known throughout the civilized world, as a leader among men. This noble star is none other than Brigham Young. He was of humble birth, and hence his youth was spent as the typical farmer lad. At an early age his genius began to show itself; he soon became the leader among his playmates and associates. Through lack of opportunities his education in a scholastic sense was neglected and limited, but his master mind and observing disposition gave to him what long years in the school room would have failed to do, they gave him a practical education, an education which prepared him to cope with the great men of the day. During his early manhood he followed the pursuits of a carpenter, joiner, and painter, in which he became quite proficient. His parents were strong advocates of the Methodist faith, to which he, in his maturity, inclined and even advocated for sometime. But lo! a change has come into the world. Righteousness has rained down from heaven, and truth has sprung out of the earth.

“An angel from on high,  
 The long, long silence broke,  
 Descending from the sky  
 These gracious words he spoke:  
 Lo! in Cumorah’s lonely hill,  
 A sacred record lies concealed.”

This truly wonderful record was received by the immortal prophet of the nineteenth century. God has again opened a dispensation of righteousness upon the earth. He has called, and His elect from the corners of the earth are answering to His divine mandate. In the year 1832, Brigham Young, seeing that the harvest was ripe, thrust in his sickle, and reaped till the setting of his life’s sun. The same year he met the Prophet, and, to use his own words, his ‘joy was

full." He now turned all his efforts to labor in the vineyard of the Lord, and for a few years was a zealous traveling advocate of the cause of truth.

During the fall of 1836, Brigham was at home laboring with and cheering the Prophet through the darkest hours that the Church has yet known. It was during this eventful winter that a spirit of apostacy, almost equal to that of old, arose in the quorum of the twelve, and seemed to rush rampant through all the quorums of the Church. So serious was the affair that many could not see clearly what course to pursue.

We are informed that on one occasion several of the twelve and some of the witnesses of the Book of Mormon and others of the then authorities of the Church, assembled in an upper room of the Temple to discuss the question how to depose the Prophet and to appoint David Whitmer president of the Church. Brigham could see through the dark intricacies of their hellish plot and rebuked them, declaring unto them that Joseph was a Prophet of God, and with their slander and berating him, they could not break his appointment, but on the contrary they would destroy their own authority, cut the thread that bound them to the Prophet and to God, and sink themselves to hell.

The herculean mind of Brigham Young broke the tide of apostacy which was arising among the very leaders of the Church, though four of the twelve, several of the witnesses, and many other influential men were excommunicated.

The part that Brigham Young acted at that time was a great factor in making him the successor of Joseph Smith. As Joshua was to Moses so Brigham Young was to Joseph.

Time will not permit us to more than glance at the most important events of his life, so we will hasten on. I will call your attention to the time when our people became pilgrims in their mother land, and now appropriately can we parallel them with the Puritans of England, scourged, tortured, and many of them left to welter in their own blood, and the remaining few obliged to seek safety within the confines of a foreign land. What John Robinson was to those former

pilgrims, Brigham Young was to these latter pilgrims. We will follow down the chain of events till the spring of 1847; to the time when our subject is to carry out the design of the martyred Prophet by becoming the "Moses of modern times," by leading God's elect out from the borders of Babylon, out from their Egypt. It is not mere phantasy that prompted this comparison, for at the time of the Mormon exodus his name was heralded throughout the United States, and not unfrequently was it reverberated in Europe, as "Modern Moses." The migration of the Mormon people from the cradle of civilization to a desert, a desolate land from an Eden to a Sahara from a land of luxury and music, to a land which had never as yet echoed to any sound, except the hiss of venomous reptiles, the howl of the coyote, as with stealthy pace he wandered o'er the desert waste, or the more fiendish war whoop of the red man was a task fraught with daily privations and unparalled hardships. Yet, as Moses led the way across the Red Sea, so Brigham, with his colleagues, traversed the unknown plains of America. After the tiresome toils of many weary weeks they were seen emerging from the broad American prairies to the precipitous slopes of the Wasatch range, and on the 24th of July, 1847, for the first time they beheld the destined gathering place of the Saints, and as they gazed upon these arid, trackless wastes, their feelings were akin to those of the pilgrim fathers when they first saw Plymouth Rock.

Here I would liken him to Alexander crossing the Helespont, but Alexander was backed by a proud nation. I would liken him to Cæsar as he crossed the Rubicon, but Cæsar was surrounded by skillful soldiers. I would liken him to Napoleon in his perilous march across the Alps, but Napoleon had a nation at his command; though Brigham was ostracized, still with his few noble colleagues he stood alone, a monument to truth and justice.

Thus were the banners of freedom unfurled and the doors of civilization flung open to the western wilds of this great nation. The seeds were thus sown in the desert which

caused it to "blossom as the rose." Still, the hiss of disloyalty was heard even after our people had unfurled the flag of liberty upon Mexican soil.

When the ears of Brigham Young were saluted with the dastardly statement that his people were disloyal, he said, "I have taught this people to respect the Constitution, love the Constitution and, if necessary, to fight for the Constitution."

Until the year 1850, his time was spent in assisting the Saints on their journey to Utah; but now the act declaring Utah a Territory became a law, and Brigham Young was appointed Governor, which office he held for two consecutive terms.

During the terms which he served, he laid the broad foundation upon which this magnificent commonwealth is built. During his administration as Governor I would liken our fair land to Rome while under the five good emperors. I would liken him to Nerva, a quiet, honest man, who distributed land among the plebeians and taught them to cultivate it.

I would liken him to Trojan, the Spanish general, who founded public libraries and schools in Italy, and tried to restore peace and freedom of speech. I would liken him to Hadrian traveling almost incessantly over his vast empire, overseeing the government. Brigham Young fostered the agricultural industry, and though we live on the mineral belt of our nation, yet he discouraged mining, for well did he know the results which would follow; he founded schools and libraries, and almost constantly traveled among his people.

In his connection with the Indians who had known nothing from our government but trouble and abuse, and hence were very naturally hostile to the whites, the kindest feelings existed, for his watchword to them was "we will educate you, but we will not fight you." He gained the confidence of these poor dejected people, and died as he had always lived, a friend and educator to them.

Thus, in comparative peace, a few years glided away; but the smoldering volcano of corruption and wickedness began to so hiss and rumble and emit its bitter fumes of hate

and envy. False rumors were wafted on the breezes of vice and sin, and those grappling for an opportunity to overthrow our people smiled, but smiled in vain. Reports were afloat that the United States records had been consigned to the flames.

On such mythical statements, the Central Executive of our fair nation equipped an army and sent it to Utah for the purpose of reform. Reform what?

“Great God! Thou knowest well,  
Reforming life to death and Heaven to hell.”

As the people were celebrating the tenth anniversary of their advent into Salt Lake Valley, in Big Cottonwood canon, the news reached them that an army was approaching. Any other handful of people would have been terror stricken over their impending doom, but not so with the Saints, they had seen ruthless mobs marshaled against them from the beginning, and long since had their Prophet told them that the United States would come against them in war, and that the Lord should deliver them and bring glory to His name.

Brigham Young had been the Moses in delivering modern Israel from their Egypt, and now, like a David, he was called upon to deliver them from the overwhelming hosts of the United States. At this time Brigham Young showed his ability, not only to plan and execute an exodus, but to grapple with the skillful generals of the day. You are all acquainted with his generous character, loyal disposition, and honest integrity.

As Johnson's army approached Salt Lake, Brigham set forth his views and the views of his people. He stated that the Mormons were loyal to the government, and would not be abused and tortured as they had been, and if the government forced it on them, they would fight and conquer.

Governor Young forbade Johnson's army to come into Salt Lake Valley, where at once he becomes as Leonidas at the narrow defiles of Thermopyla.

Time would fail us even in attempting to touch upon all the important points of his life. We see that he has laid

the corner stones of many growing towns and hamlets and the din of industry is heard in every valley from Arizona on the south to Idaho on the north.

The frame house and brick mansion are now taking the places of the log cabins and rude dugouts. The desolation of mobocracy and war is passed, and peace reigns supreme.

Now is the time to turn attention to the rising generation, to prepare suitable places for the education of the young. Though for many years the Saints had to labor at a disadvantage on account of lack of facilities, President Young, with his prophetic eye and God inspired mind, dipped far into the future, saw what was necessary and founded the B. Y. Academy. Thus, the birth of education is heralded in the Territory.

“Swing out, O ye gates of the future,  
Swing in, ye doors of the past,  
A giant is arousing from slumber,  
The Saints are awaking at last.”

That 21st of Aug., 1876, is a date long to be remembered and praised as the birthday of the noblest institution that has yet graced God's foot-stool.

On that 21st of August, fifteen years ago, when twenty-nine young students were enrolled, little did our citizens, who remember the occasion even hope so soon to see this noble institution the centre, or hub, if you please, around which the education of the West would revolve. Little did they expect to see it the great Banyan tree, as it were, with its many branches reaching out, taking root in the fertile soil of education, and in turn contributing its mite to the weaving of that grand network whose fabrics are extending beyond the confines of our fair Territory.

One short year after the establishment of this prominent institution, which was destined to perpetuate his name with glory, the eyes of President Young, “The Lion of the Lord,” were closed upon the accomplishments that years and inspiration alone can fully contemplate—to open them in the realms where the many mansions be, and receive the divine approbation—“Well done, thou good and faithful servant.”

## CLASS HISTORY.

By Ida Alleman.

CHAIRMAN AND FELLOW NORMALS:—The task of the historian is greater than you, fellow normals, supposed when you chose one to represent it. You asked me to take it, who now asks in return that you overlook the lowly platform upon which a monument so noble, is to be exhibited.

The history of the brief span that encompasses the area of the educational path, at the end of which we now stand and take a retrospective view, is but the history of a day, passed in quiet, in peace away.

Our sun has risen, traveled its uneventful course, and, though we say to ourselves that it is even now in the zenith of its power, alas! to-morrow we shall find it has set and we are no more. I had almost wished that we had occasionally raised a cloud in our sky that I might write about it.

First of all, on August 15th, we saw for the first time, some of us, the school house. All concluded that the reputation of the B. Y. A. owed little or nothing to the building.

On entering and passing up the inelegant stairway, we felt not a little concerned about being strangers each to the other, about being unacquainted with the teachers, and, in general, where to place ourselves.

Happy for us if some one had acquainted us with each other. But no one was qualified, so Time took it upon himself to make the necessary introductions.

There was one thing common which soon showed forth, that was, we had all a similar aim, a similar end we desired to attain. It was this: Resignation to a student's life, that ultimately we might be useful in society.

"The powers of the mind are to be consecrated to God," was our first lesson, and accompanying it the impression that a proprietor has undoubted right to do what he pleases with his own. God has associated our happiness with our duty. "Whatever raises man in the scale of intelligence," which phrase is Hinckley's, "we owe to principles divinely implanted.

There is a spirit in man, and the inspiration of the Almighty giveth him understanding. He gave the recording pen of memory; gave the anticipating power of hope; He kindled the fire of genius, and awoke the ardor of love; He seated reason firmly on her throne, and planted conscience in the human heart. All the powers of the mind, therefore, are individually His right. To Him, then, should be consecrated the impressions of memory, the dictates of conscience, the decisions of reason, the efforts of genius, the visions of hope, the ardors of love—every passion, every power should centre and repose in him.

So much for what actuated us to gather here from abroad. First of all, we were Junior Normals. Were we such juniors as we see around us the present year? We trust not, we hope not. Yet there must have been some similarity. In the fall of '89, fate drew together eighty-one of us. There seemed at that time that not one extraordinary member was in our class. If this be true, some have wonderfully developed since. When we looked into each other's faces and into the dim future for the first time, some of the impressions then given, have since lacked confirmation.

The tan on the visages of a number at least, led the ladies to colloquize about the terrible condition of intemperance that was apparent. Nor must it be expected that cupid's darts flew harmlessly on that, on our first meeting. One lady, smitten to the core, heaved a sigh, as great tears rolled down her cheeks, when to her enquiries came the reply: "Why! he is married." I didn't intend to say it all, but the gentleman was Brother Wall.

The Professor told us not to work too hard. Some invested very heavily in this statement, and will, consequently, remain another year.

There were the rules and regulations. We soon became accustomed to the harness, and since, if any one has thrown it off, the same has been buckled anew with some precautions for the unruly.

Time dragged heavily until acquaintance became general. Professor Maeser took a government survey of the

fields of information brought for his inspection, and placed each in the merited grade. Some would-be normals found themselves promoted at once into rear ranks.

The class was now in order, its "day star" had arisen, it began the labor of an eventful day. Providing we resembled the present juniors, I doubt not but the judgment was, what deserts of comprehension. However, efficient means were brought to bear, and the careful cultivation has given delicious fruit, of which this day will show no scarcity. A few socials and parties were given on the side, but as the after hour excuses were not handed in, I will touch that subject only lightly. Some of the splendid attire displayed in our first gathering was due to the self-sacrificing industry of our parents who put up the cash, in most instances.

'89 was indeed a quiet year. Sombre autumn, snow-crowned winter, fair, fleet-footed, singingspring, brought us to the end of the first chapter.

Pen would fail in attempt to reproduce the pleasures of the banquet and unusual merriment that came with the last week of the year. The honors of the class were gracefully cared for by all the class officers, while the privates, freed from all responsibility, enjoyed the whole affair so thoroughly that it will ever linger in their memories as a most happy ending of a happy year.

Vacation soon passed and again we met, not as strangers, but this time as warm friends. Hand-felt and heart-felt greetings were everywhere in order. Good resolutions were high in the minds of all, but no higher than have been maintained in most instances.

There was the experience now of a previous year to keep us dutiful, and also to lead those who would else have been less active.

The voyage resumed, each person endeavored to brave and overcome dangers with stouter hearts than ever before.

Gravity seemed to be ballast and though cheerful, Normals felt that it was a time to do, no time for noisy mirth; serious and straightforward courses became the rule. On account of broader responsibilities, namely, the cares of our

whole Church school system, Dr. Karl G. Measer, our beloved Principal found it impossible to devote himself and his time to the B. Y. Academy exclusively, and, while his heart and good influences are with us, in person we have not had so much in common as would have been pleasant to all.

Benjamin Cluff, Jr., B. M. D. has faithfully and meritoriously made good the vacancy thus occasioned.

A very thorough course in Theory has been given. After the definition of education, the history with reference to nations and educators was considered.

The educational ideals of the Hindoos, the Jews, Israelites, Chinese, Egyptians, Nephites, Greeks, and the Romans were discussed. Then the education of Arabs, Italians, Germans French, Swiss, and English was studied at some length, concluding with education in the United States.

Discipline was last, but by no means least, on account of the emphasis it received, first, from the examples of its Professor, Benjamin Cluff; second, from the theoretical gems of thought, given in its examinations. But why deal with those facts so familiar to all. My theme is class history, not class review.

Practice for examination came, bringing all its terrors. We gathered around us the *armes Domius*, and went reluctantly to the fray.

We fought the fight,  
 And out of fright,  
 All sleep was gone away;  
 No more we'll sigh,  
 That time is by,  
 But gladly say,  
 In accents gay,  
 We graduate to-day,  
 If only partially.

We are honored with the marked distinction of having first introduced Academy colors. During the year the white and the blue were chosen as symbols of our worthy institution. May purity and truth ever characterize the graduates of the B. Y. A.

Our trip to Logan marks a pleasant feature of the year. The purpose was to give an entertainment, chiefly musical, benefiting mutually the melodious, rythmical and harmonious interests in both. Logan helped us geperously to her bounties and their hearts, welcome is deserving of more mention than is our financial success on the trip.

Worthy of mention is our paper. During the first semester the *Enquirer* devoted one column to B. Y. A. matter, but that was found to be insufficient, and gave but partial satisfaction. Means were then discussed as to the advisability of starting a paper ourselves. The scheme was perfected. The paper became a reality.

The extensive circulation of the *Student* shows an ample appreciation of our efforts. It has been a source of much valuable information of which the managers may be jnstly proud. Our sketch might reflect much credit upon that enterprise.

The graduating class, by special request, answered some questions, which will afford private information concerning each individually. I cannot vouch for the verity of these answers, but will give them as they came to me.

Miss Huber is 19 years old, has blue eyes, and brown hair, and is single. She is not decided what business she will follow after leaving school, as a little matter of great importance will change her whole course of life.

Miss Caffrey is also 19. Has blue eyes and black curly hair. She is engaged and is, therefore, undecided as to what she will do during vacation.

Brother Gowans announces himself as single, not engaged, but trying very hard to be, greatly perhaps to the detriment of his mathematical studies. He would like to be married, and as a certain young lady desired the same thing, we see no reason why Eph. cannot get a wife.

Brother Jameson has pale, blue eyes, is 32 years old, is not engaged, which we are glad to hear. He follows any honorable occupation. He closes with the following:

“As for wit I haven’t a bit.

And therefore take my chair and sit.”

To the question are you married or single? many of the

young men answered, "I am single, but —thank you!" Now there was nothing personal in our question.

Miss Eva says, I am seventeen years of age, but will soon be twenty. I think Brother Yates is the nicest young man in the class. I do not know yet what we will do during vacation.

Brother Yates says, Miss Eva is the most popular young lady. During vacation I think we will—but it cannot be settled until I see the bishop.

Brother Andelin says that his eyes are blue. He will study during vacation.

Gustavus Adolphus is his noted ancestor. Modesty forbids me to state who he thinks is the most popular young lady, and were he historian, and your historian writing her feelings, modesty would also forbid his utterance.

Miss Clyde is only 19, but is engaged, and is going to spend her vacation the best she can, perhaps it will be her last. With a low voice she whispered, "I think Brother Hinekley the most popular young man in the class, though he's married."

Miss Nettie replies, though I am single now, I do not always intend to be. Of course I think Brother Dall the most popular young man. Intend taking a thorough course in cooking during vacation.

Brother Dali, in return, tells me he is now 23 years of age,—plenty old enough to be married, and that Nettie is the most attractive of the young ladies. During vacation he intends to beautify Goshen by erecting a little cottage where some one can put her cooking theory into practice.

Miss Maggie, now only 19, has concluded not to work too hard for her domestic duties, will not commence for some time. On looking over the class she sees no popular young man present; but her heart takes flight and sails quietly o'er the ocean.

Miss Cora says, she is 17 years old, weighs 139 lbs. and measures 5 feet 6 inches, a—up and down. I did think Brother Robinson the most popular young man, but I believe now Wif. is.

Our happy little band of Lehi girls intends hoeing sugar beets during vacation. I take pleasure in announcing to the Normals that Irena is single now, but you will all be invited to her wedding reception soon.

Our singer, Miss Clark, reports herself as nearly twenty and single right now, but honestly knows that Brother Bevan is the best young man in the class.

Brother Bevan, our Scotch lad, with hazel eyes and brown hair, is now 22, is very sorry he is single, but with a proud heart declares Miss Hannah the finest lady in the class. Can't imagine what they will do this summer.

Class of '91, your history contains no blotted page. You have fought a good fight honorably, and have won a good victory gloriously.

Fellow students, let us ever cherish the high ideal of honor attained by our class. Let us ever be found upholding the principles of the gospel and the laws, and the flag of our great nation. Let us continue to be worthy of the esteem of all good men, and above all let us maintain, untarnished by time, and unbroken by space, the bright golden cords of friendship that bind us to each other and to our *Alma Mater*.

—:0:—

## HOME EDUCATION.

—  
An Essay By LYDIA WILSON.  
—

“For a wise and glorious purpose  
Thou hast placed me here on earth,  
And withheld the recollection  
Of my former friends and birth;  
Yet oft-times a secret something  
Whispered, “You’re a stranger here;”  
And I felt that I had wandered  
From a more exalted sphere.”

The above lines beautifully portray the humble condition of man’s entrance upon this sphere of action. Re-

garding him from an intellectual point of view, he is a bankrupt. With his exit from that "more exalted sphere" he left all the knowledge that was then his; yet, with his birth into this world, he brings with him powers, faculties and capabilities, which the allwise and merciful Creator saw fit to bestow upon him.

To develop harmoniously, morally, spiritually and intellectually, these powers with reference both to this life and the life to come is a mission given to education. When I say education, I do not mean scholastic education, that branch which has for its ideal, the preparation of individuals for fit membership in society, competent men for important positions in practical life, or the development of mankind with reference to his mortal career; but, mean that education which has for its main aim morality, namely, *Home Education*.

Virtue and morality are not inborn, but acquired by instruction and practice. This instruction and practice must be given at the fire side, for without this training school education is incomplete. Therefore, how essential it is that the child's first teacher should be its mother. Plutarch looked to the family for the education of the child, and in this education the mother plays an important part. By making instructors of the mothers, two benefits are derived; the child is benefited and the mental and moral condition of women is raised.

With the first breath of the child, education begins its work. For the first three years, from the want of the power of speech he only approaches us through the language of signs. During this speechless period, let the light only grow of itself, do not add fuel. One has but to give him play room, by taking away that which may be painful, and his powers will shoot up of themselves. He is as yet a closed bud whose blossom is concealed. The world which now surrounds him does not require the plowing and sowing of stranger hands, but calls for the care of the gentle mother, whose love is the purest, tenderest tie that heaven ever wove.

After this she can do valuable work in developing the senses of her little pupil. In too many instances, even in larger pupils, do we find this important development sadly deficient. The fact that it is through the medium of sense-perception that the child becomes acquainted with the outer world, by first receiving precepts which are elaborated into concepts, and concepts in turn woven into discourse, makes it extremely important that the senses should be early and perfectly developed.

Every first thing continues forever with the child; the first color, the first music, the first flower, paint the foreground of his life; thus the future course of the child is heated and moulded at the parental forge. His future destiny depends upon his earliest surroundings. Would you have your fondest hopes realized, doting mothers? If so, surround your children with all that is good and beautiful. Teach them the principles of morality and virtue while they sit with you at the fireside in the evening. Embrace every opportunity to show them the evil fruits of night-roving, which leads to hoodlumism, and eventually to destruction. Instil into them a love and reverence for their God, and your efforts will be as bread cast upon the waters.

—:0;—

#### THE FUTURE OF THE NORMAL CLASS OF '91.

By Mary Lyman.

Having been honored by my classmates with the task of foretelling their future, I was worried for several weeks, for to be just to all is a task I assure you.

While in deep study one evening over the matter, the pencil fell from my hand and the alluring inducements of "Morpheus" led me thither into the genial climes of somnial repose, where I met with and was permitted to speak to the beautiful Goddess, "Venus."

I told her of my duty and appealed earnestly for the

power to behold and foretell the future. She touched my eyes with some magic influence, and time sped on until forty years had fled.

Where are the graduates of '91? Not together as they were, not all happy, not all enjoying peace, health and comfort.

Our respected monitor, Edwin, holds a position of fame. He has become one of America's greatest orators and statesmen, with the modern stammering of a "Demosthenese," the wisdom of a Solomon, and the jurisprudence of a Cicero, whose advice, dressed in poetical language, is sought on all important occasions.

Who dreamed that Jameson would be such an artist! Although a man of 90 years, his skill in this direction is still wonderful, and with the brush and easel, seeking beauties in nature, he tramps from place to place gaining a livelihood.

While Bevan, with his powers as a preacher, devotes his time and talents trying to save the souls of the heathens in Mexico; Eugene, nearing the borders of Canada, stands as a firm advocate of "Woman's Rights," with a wife and thirteen "Harty" little ones, nearly all girls. Are you surprised?

Miss Swenson, our venerated friend, has nothing to regret, though her wrinkled brow and gray locks tell too well the severity of her labor. She has given to the world a proper guide—the "Revised Edition of Webster's Unabridged."

Where is Ramsey, the mocking bird? Alas! the very good always die young—but Ramsey didn't die.

I walked down Broadway, Santaquin, and beheld a neat little sign:

•Scissors sharpened for 10cts. a pair.  
A. Wall, Proprietor."

Astonished to find one of our leading students stooping to such an occupation, I entered and found a poor decrepit man, surrounded with several little ragamuffins, chattering and

playing with him. When I talked to him, and asked why he had given up the teacher's robe, he laughed and told me I must not think he was Alonzo Wall, for his name was Alfred, and that Alonzo could be found occupying the Professor's chair at the college.

The fortune which Miss Cora has accumulated enables her to live without the assistance of a "better-half," and with "Tabby," her pet cat, she is cultivating the daffodils and forget-me nots, near the home of her childhood.

Yates has been absent many years. It seems that he was not afraid of "Thorns," for he is supposed to have taken up a farm near Pleasant Grove.

McKendrick is trying, in opposition to the *New York World*, to run a newspaper, *The Fillmore Advocate*. He gives the poor people stale news, or, perchance, items, which, after being worded in an exciting manner, read at the close:—"Since writing the above we learn, they are not true."

His assistant, Andelin O. W., travels in the interest of this journalistic "Twinkler."

On Normal day it was fully expected that Ida would be a dignified school "marm," but she became a worshipper at Hymen's shrine, and now her whole attention is given to the interests of a farmer. Churning, cooking, washing, darning, scrubbing, and rocking the cradle are a few of her many duties and at times she is wont to say:

"A man work's from sun to sun, but woman's work is never done."

Most of the students are too poor to patronize a regular tailor, so they buy their clothes from "Peterson & Co.," the second hand dealers on Rag Alley, 643.

Even at her graduation, to have "A Dall" seemed the height of Nettie's ambition. Her old "Dall" got broke.

"And when called on to make a  
second choice

She selected a peddler with a  
wheezy voice."

Education has made wonderful advancement, year by year, and the "Great University of the Rocky Mountains" has partaken of the spirit of the age, for it has chosen the aged, though highly esteemed and "qualified" Professor Murdock as its honored President.

"How to get a Husband," a new book just published, was sold very successfully by Miss Bullock, who acted as an agent in the Western States for several years. Her name is changed now, for she is the staid and patient wife of an early suitor.

He is a "Tony" musician, though now his hair is sprinkled with silver. Astride a stool, his fingers may be seen tripping up and down the finger board, and the harmonious sounds, or discords, are those of a Lund instead of a Mendelssohn, a Beethoven, or a Professor over the concerts of Leipzig. Besides the work incident to these enviable accomplishments, there are at least a dozen youthful "mouth-organs" to keep in harmony; and with little trouble, the royal diploma of "Musick" may be seen inscribed on his wrinkled brow.

Great discoveries never cease. The future generations of womankind will have Maggie and Eliza to thank for the invention of that great labor saving machine—the dish washer.

Worthy hearers, the prophetic vision so kindly provided by Venus, the muse, began as a landscape at twilight, to be curtained in the unknown.

Awakened now to the consciousness of my serious and well-wishing look-into-your-future, I would ask:

These predictions, lacking art,  
 Kindly take in good part;  
 Overlooking each mistake,  
 And no grave offence take;  
 And if any part refuse,  
 Don't blame me, blame the muse.

## VALEDICTORY.

---

By A. C. LUND.

---

FRIENDS: When you gave this appointment, you bestowed an honor, for which I thank you. You will be but poorly repaid. Such an occasion as this, to-day, would be a worthy subject for the use of elegant and forcible language. My expression is indeed too feeble to tell in a suitable way the high regard that exists among the Normals, both for their teachers and for each other.

Here we have had most pleasant associations. Within these walls we have enjoyed sacred communions, compared with which the visions of worldly glory, the delights of earthly pleasure, and the charms of wealth, vanish into contemptible insignificance.

Can we help reverencing these hallways and these rooms? No; "Temple of Learning," we go out from you reluctantly.

Teachers, venerable for wisdom and for piety, if mind aided by heart may retain enduring impressions of noble and potent efforts put forth for our good, then you will ever wear the unfading laurels of our fondest remembrance. To forget the companions of our growing years, the guides of our youth, whose eyes have sparkled with benevolent sympathy, and whose countenances have beamed with friendly benignity, would show us to be heartless and ungrateful. Your compensation is in this, that "Bread thrown upon the waters will return after many days."

Your golden crumbs are scattered even upon the seething, rolling flood of endless years, yet they shall never be lost.

Fellow Normals, our school days have passed away with the silent rapidity of a flood, the place which knows us now may soon know us no more forever. We have reached our journey's end. It is true that every eye is directed to something future, that every heart beats with the hope of what it may yet enjoy, still we will not be able always to repress the sigh of regret, which future longing will hang upon these pleasant by-gone days.

Yes, to-day we have halted in the pilgrimage of true education, to look, possibly take a last look, at those with whom we have been journeying. Is it not a long-to-be-remembered journey? Our pathway has been strewn with foliage of Divine grace. Spiritual, not ephemeral flowers wet with crystal dew have everywhere greeted us. The spirit of God, the only "Water of Life" has been a silvery stream by the wayside, providing us with drink. We have eaten, with no lack of that bread which satisfies the hunger of the soul.

We have breathed the purifying atmosphere of holiness; tired of the upward march, were cheered by refreshing breezes from "Zion's Hill," where will stand the feet of prophetic beauty. Such surroundings shut out the enemy of souls, leaving way for unmolested progress. Each day developed some new beauties of character and disposition in our traveling companions, and few indeed the faults. Brotherly love, affirmed by all, has been drawing our interests, our feelings, our souls together with that affinity, little subject to the moth and rust of this world.

Such affinity, true friendship, is divine, it is the bliss of minds, it is the *nexus mundi*, it is celestial gravitation, bringing souls to souls, souls to angels, and souls and angels to God.

With our moral training we should be irresistible in our power for good. Onward ever, like the lovely river, stemmed never by difficulties, but always surmounting them. Brigham Young, ably spoken of this day as a Prophet, was inspired to establish this Academy. Let me compare the B. Y. A. to a fountain. The prophet of God set a fountain in Zion. Gushing forth from that fountain is a goodly stream. What is that stream? Your schoolmates are a portion of it. To what use will that stream be put? It must water a part of God's vineyard.

Separate furrows require now a division of this sparkling water. Thence, separated a little distance, the streamlets will glide along, murmuring silently now and then at one another, mutually complaining at the rude banks that obstruct their joining. Be patient. Wait for your final conflu-

ence. By it will be formed a sea of felicity.

Meeting to-day, learning to love, parting to-morrow,  
and knowing regret, are ups and downs of friendship that  
end, only where time is counted as naught, and where at  
length all true friends happily meet to part no more.

Farewell should in utterance die,

When written, should faintly appear,

Only heard in the burst of a sigh,

Only seen in the gush of a tear.

### AN ORIGINAL CLASS SONG.

By Weston Vernon.

Another day, and we as friends

Must clasp the parting hand,

Perhaps to meet on earth no more

As one united band;

But Father, we desire to live

Obedient to Thy laws,

So now accept as all we have

Our service in thy cause.

Our love for truth was kindled here

By teachers true and kind,

And here they reared the tender thought

And trained the youthful mind;

But when the school-bell rings again,

Out on the balmy air,

Some stranger friend will heed its call

To fill each vacant chair.

O, Father, bless our parting day,

And may fond memory twine

Around the dear and sacred place

That we must now resign;

And, Father, hear us while we sing

And heed our parting prayer,

And may each thought of school days past

Still find us in Thy care.

# ACADEMIC DAY EXERCISES.

---

## BENEFITS OF A COMMERCIAL EDUCATION.

---

By Thomas John.

---

FELLOW STUDENTS:—In speaking of the benefits of a commercial education, there are so many points which might be spoken on that I have confined what I shall say only to a few.

Let us first consider the ancient mode of commerce. The first foreign merchants of whom we have any account were the Arabs, who carried their goods from one place to another in bags. Their traffic could only be limited, but they were the pioneers of trade, and showed to their richer neighbors, that the desert could be pierced. On the other hand the first navigators and maritime carriers of goods of whom we have any account were the Phoenicians, who would launch their oared barks on the Mediterranean, steering close along the shore so as to be able, if a storm should arise, to take shelter in the nearest harbor. They established a more secure and cheaper passage between Egypt and Syria than had ever been known. From carriers they became merchants, and to merchandising they added manufacture. They enlarged their ships, grew bold in navigation, and in the days of Solomon, their vessels had penetrated the Red Sea.

The repeated invasions of Italy by the Goths and Huns gave to them a seat of trade on the Adriatic, which they kept flourishing for more than a thousand years. Here it was where the first public bank was organized, and bills of exchange were first negotiated, and funded debts became transferable, here finance became a science, and book-keeping an art. The discoveries from 1330 to 1486 made a great change, both in traffic and in learning. After the discovery of America, she offered less resistance to the action of Europe

than did India, China, or Japan. The center of commercial activity was physically changed, and the formative power of trade over human affairs was seen in the rise of great seaports on the Atlantic seaboard, and in the ceaseless activity of manufacture, shipping, and emigration of which these seaports became an outlet. At the beginning of the present century, two-thirds of the foreign commerce of England was through London, and was largely in the hands of privileged companies. Liverpool was only a small seaport having 445 vessels. It may be said, however, that in three eventful centuries that had passed the world had been well explored. Colonies had been planted on every coast; great nations had sprung up in vast solitudes and in countries inhabited only by savage or decadent races of men; the most haughty and exclusive of ancient nations had opened their ports to foreign commerce; and all parts of the world had entered into habitual commercial intercourse. The tide of imports and exports flowing to and from the center of trade as it swelled in bulk from time to time, shows how busily the steadily commerce had been uniting together by labor and interest of mankind and extending a security of existence unknown in former ages.

The telegraph wires have been laid successfully under the Atlantic, the Pacific and the Eastern seas, and there remains now but few parts of the commercial world to which a message may not be sent and an answer received within a few hours. These are the works of less than half a century, and yet their construction has cost tens of thousands of millions of dollars. It may be said that steamships, railways, and telegraphs have been called into existence by the rising energy and resources of commerce, and they alone have created the traffic by which they could be sustained and extended. Commerce has acquired a security and extension in all its most essential conditions, of which it was void in any previous age. It can hardly ever again exhibit that wandering course from route to route and from one solitary center to another, which is so characteristic of it anciently.

This great development requires system and order. We

know that order is the first law of Heaven, so must order be the first law of business. In order to become successful, a person must be well educated, no other talent is so scarce or so high-priced to-day, as that trained to lead out in active business industries.

Americans may take pride not only in their progress in other things, but also in the fact that no other country in the world has so many fine penmen and good rapid writers.

The key to success in any department of life is self denial. idleness, laziness, wastefulness come from lack of it, while industry, promptitude, economy, thrift, and a successful career are the results of it.

Be cautious and brave. It requires a great deal of caution to make a great fortune, and when it is obtained it requires ten times as much to keep it.

A business man must be well versed in the science of accounts. Good penmanship, orthography, and an extended knowledge of accounts are indispensable. He must learn to treat a shabbily dressed customer with as much civility as he would manifest toward the richest of his patrons; the dollar obtained from each is of the same value.

A person to reap the full benefits of a thorough commercial education must be well versed in the laws of business and commerce. He must know the laws of all the countries with which he has commercial trading, for the laws that govern one country will be much different in another; in fact he must have a thorough knowledge of all the laws which govern business in order to become successful,

A thorough commercial education trains a person in order and system in business, it trains him in the commercial laws and forms of business, and brings him into actual contact with business relations without the liability of any losses. It gives to him a broader knowledge than he could get in practical life, for when he is in actual business he will have to confine his abilities to the occupation in which he is engaged. It cultivates the hand and brain, in fact it equips a person for practical business life, to cope with his fellow men, to carry on trade, to build up great commercial institutions.

and to benefit mankind. If many of the financial questions distressing the world to-day should be left to our shrewd business men, they could be quickly settled and to the better satisfaction of nations. Every railroad and manufactory that, collectively, puts in circulation millions and millions of dollars every year depends for its success on the practical talent and sagacity of business men. Statistics show that the most prosperous and wealthy farmers of to-day are those who have the best knowledge of business, they do not go roughshod at their work, but have every thing in order. Even lawyers who understand the laws and customs of business, having such a knowledge, are a great deal more successful in their profession. It is a fact, which cannot have escaped the notice of any one who has given the matter any thought, that those who are best educated for their business calling invariably take the highest positions. A business education has a wide range of usefulness, and cannot fail to prove advantageous, even to the most humble individual. It should be understood that to require a good business education a person needs many qualifications, and that these qualifications cannot be obtained without close application, and diligent study. The idea that the education in question can be secured without much personal effort should not be entertained for a moment. Trade has ever been the grand pioneer of civilization, and, wherever in the past or present we find a nation or people engaged in commerce, we find also the highest type of civilization. Commerce between nations as well as people, breaks down national antipathies, removes local prejudices, and binds the whole family of man together by the strong ties of association and of mutual and dependent interest. How unlike war in its mission, the one showers upon a people wealth and happiness, while the other riots in blood, misery and desolation.

For business occupation, as for other occupations, a preparation is necessary to success, and this preparation can be had only in a thorough commercial education.

## ENGLISH LITERATURE.

---

 By May Bell Thurman.
 

---

The literature of a people tells its life. History records its deeds, but literature brings to us, yet warm with its first heat, the appetites and passions, the keen intellectual debate, the higher promptings of the soul whose blended energies produced the substance of the record. We see a man's outward life and guess his character, but we do not know as we should if we heard also the debate loud under outward silence, and could we be spectators of each battle which raged within. Such witnesses are we through English literature of the English speaking race. Through literature we become acquainted with early customs and habits, with early modes of living, manners and tastes, and we draw the line of comparison between their civilization and ours, thus enabling us to see the great improvements which time has made.

But we read literature not only to learn these things, but to cultivate our reasoning powers, to judge for ourselves, to compare one work with another, to criticise. The literature of England has for its most distinctive mark the religious sense of duty. It represents a people striving through successive generations to find out the right and do it, to root out the wrong, and to labor ever onward for the love of God. At every fresh burst of this great fountain, religious literature has been the first stream into which the authors in the small canoes have drifted.

The twelve centuries of English literature have been divided into four great periods corresponding with the four great stages in the development of the English language.

- 1—Period of First English or Anglo Saxon—607-1066.
- 2—Period of Transitional English—1066-1350.
- 3—Period of Early Modern English—1350-1550.
- 4—Period of Modern English—1550—present time.

Of these four periods the first two can be dealt with each

by itself; but for the last two periods the literature is so immense, and the transitions in literary spirit and form are so rapid, that each needs to be broken up into smaller and subordinate divisions. Caedmon is in truth the father of English literature, but as his works were blotted out at the time of the invasion of the Danes, Alfred the Great bears that worthy title. Many writers on this subject date the birth of English literature from the time of Chaucer (1340). But he, Chaucer, thought himself the end, for in his apology he says that he can do nothing but glean the few remaining straws overlooked by the harvesters; but Chaucer was mistaken. Those who came after him so far surpassed what had ever been, that could some of the old masters but have come back to this earth they would have held up their hands in amazement, and give utterance to an uncontrollable "Oh!" for that is the only expression which would have conveyed their thoughts.

Chaucer's language is very quaint sometimes so much so that it cannot be readily understood. Of his work it is not easy to speak briefly because of its great variety. His most complete works are the "Canterbury Tales." They were not written all at one time, but were done much the same as Mr. Tennyson has written his 'Idylls of the King.' He was the first great poet who really loved outward nature as the source of conscious pleasurable emotion. He had a fine ear for the music of verse, and the tale and the verse go together like voice and music. Indeed so softly flowing and bright are they that to read them is like listening in a meadow full of sunshine to a clear stream rippling over its bed of pebbles. He has then the best right to a poet's name. He is the first English artist.

The fifteenth century may be called a winter for English literature. It is the dullest period in all history. With the exception of Caxton, the first printer, no one of importance produced anything worth referring to. But it was very natural, winter was here and we could not expect to see bright flowers when the ground was covered with snow. But the snow is beginning to melt, and lo! bright spring appears. Hawes, Skelton, Wyatt, and Surrey may represent this cheer-

ful awakening. But, what is it that bursts upon us so suddenly? We know that spring is here had no thought that the queenly form of summer had entered on the scene. Lyly, Hooker, Peel, and Green, with their hands filled with choice literary flowers show what they have done. O, yes, we see them, but who is it that follows? Who towers so high above the rest with his inspired face beaming with smiles? It is none other than Edmond Spenser.

What has he done that should make his name immortal. He has written "The Fairy Queen" wherein he shows his feminine imagination, which is even more poetical, more sweet, more heart-touching than is that of the champion, the king, Shakespear. The drama is a very interesting subject and is taken up by Marlowe who writes "Tambourlaine the Great," and "Dr. Faustus." He now hands it up to Shakespeare who carries it up to the topmost peak of Mt. Perfection. Shakespeare and Milton represent ripe Autumn. Perfection is reached by the former and held by the latter. In the "Merchant of Venice," Shakespeare reached entire mastery over his art. A mingled woof of tragic and comic threads is brought to its highest point of color when "Portia" and "Shylock" meet in court. In his shortest sentence he has expressed volumes. We wonder at his grand and extended vocabulary. Other authors have perhaps had finer thoughts, but the expression has been weaker. A person who can read, comprehend, and appreciate Miltons "Paradise Lost" can comprehend any production. Milton was not only a poet, but a musician. When not writing, he was studying music. He paid so much more attention to these two arts than to his wife, that she became jealous of them and left him. However, she again returned after a few years. Ben Jonson really comes before Milton but as his writings were not so good I will class him after. He wrote a great many plays the most noted of which is "Sejanus." The best thing about old Ben is that for every line he wrote he had to have a glass of wine.

I have spoken only as far as the perfection of English

literature, but this perfection and the great literary burst which preceded it has been a wonder. We cannot realize why so many great men should live in one age, why so many inspired men should be called to live on this earth at one time. I call them inspired, for such they were. We read their works and we gaze with wonder, with admiration, nay with gratitude to them for what they have given us, for we feel, our very heart tells us that they were under some great influence to write such thrilling words, even to old Ben. Jonson who we know was under the influence of wine.

—:O:—

### MARCH OF PROGRESS.

By JOSEPH BECK.

Man, as an individual, is capable of indefinite improvement. Societies and nations, which are but aggregations of men, and, finally, the human family are capable of incalculable improvement. And this is the destiny of man, of societies, of nations, and of humanity.

Now at last, through an agency unknown to Antiquity, knowledge of every kind has become general and permanent. It can no longer be confined to a select circle. It cannot be crushed by tyranny nor lost by neglect. It is immortal as is the soul from which it proceeds.

The sciences of observation and experiment have emerged from the midsts of superstition. Although we know that, to a great extent, nature is yet unsearched and unsubdued, still vast progress has been made toward gaining control of her ten thousand agencies. Up to a point a century ago, science was to a great extent impracticable.

Facts were discovered, the secrets of the universe were dragged from their hiding places, and the energies of the earth and sky measured, weighed, and investigated, but science was almost purely speculative.

Then came the age of practical application. These discovered forces assumed a concrete shape, were harnessed to machinery and were made helpful in the transportation of merchandise and in opening up opportunities never before dreamed of. They were made means of rapid transit, enabling us to defy time and space, and speed from the Atlantic to the Pacific at a rate which would have made the Pilgrim Fathers think of the devil and his unhallowed agencies.

They were trained for use in every household, giving luxury where only comfort existed before, and placing within the reach of the humblest a mode of life far beyond the reach of the wealthiest in other days.

For the last three generations we have been guests in the palace of some magician, have been fed on miracles as our daily diet, have been taught that there is no such word as "impossible," have become so accustomed to Aladdin's lamp that it has well nigh lost its charms of surprise. The locomotive takes the place of the lumbering coach. It makes the air hum as it rattles along, sometimes fifty and even sixty miles an hour, bringing heretofore inaccessible localities into our close neighborhood. It hurls us from state to state, over prairies, through mountains, throwing the miles behind us faster than we can draw our breath.

The telegraph accepts our message in confidence, and in confidence whispers it into the ear which listens hundred of miles away. We speak to the telephone, and with the rapidity of lightning it hurries away with our words.

The old printing-press of yesterday is only a curious relic. It has barred itself out of existence, conscious of its imperfections, and given way to a cunning device which throws out fifty to seventy-five thousand copies of a daily paper in sixty minutes, working so rapidly that the eye cannot follow it, and still it registers each issue so accurately that the expert accountant blushes at his inferiority.

Electric lights flash through our dark streets, and furnish us with twelve hours of broad daylight after the sun has gone down.

The farmer can turn his furrows by machinery, sow his seed, reap his wheat, thresh and sack his oats in the same way.

The looms in our mills seem to have brains, for they do their work with such skill that the most practiced fingers dare not attempt competition.

We have not forgotten the sewing machine and its many appliances, nor photography and its multiple uses, nor,—but the list is endless,

There is literally no department of our universal authority which is not dominated by machinery.

The accumulated knowledge of all past time, like the long unused treasures of the miser, has been suddenly thrown into the lap of the world. Theories have given way to practice and every verified fact, every thoroughly understood law has been made to do service for the benefit of mankind.

—:O:—

## ACADEMIC REVIEWS.

—  
BY JULIA A. FARNSWORTH.  
—

FRIENDS AND FELLOW STUDENTS: I deem it an honor and also a pleasure to represent the Academic Department of the school we all love so dearly.

The memories of the Brigham Young Academy, and the pleasant hours we have passed here, are buried so deeply in our hearts, and painted so beautifully on our minds, that time can never efface them, and we will ever decorate the memory of our teachers with the fondest wreathes that human hearts can weave, or human hands bestow. They have endeavored to make us realize that:

“Heaven is not reached at a single bound.

But we must build the ladder

By which we rise, from the lowly earth to the vaulted skies  
And mount to its summit, round by round.”

After being students of this school we are expected by

our parents and friends to fulfill important missions.

Our instructors have made it their aim to give us a true education, and this contains many subjects and various avenues in our life work, that are all of great importance in the formation of noble man and womanhood.

Foremost among our studies is Theology or Religion. The essence of religion is spiritual, and its throne is in the deepest recesses of the human heart. Religion is not an empty name, but a divine reality. The countenance of true religion is ever placid and serene, and her hand pours forth the choicest blessings of the Almighty.

Everyone arriving at the age of accountability should have an aim and an object in life, and maintain a dignity, a strength of mind, and a true character; for true education includes not only book learning, the cultivation of the intellect which God has endowed us with, but the improving of manners the developing of character, the perfection of morals, the elevation of thought.

One must labor continually to not only stimulate the named qualities, but also to eradicate selfishness, jealousy, and impurity of thought and deed.

True education contains all these and many more subjects too numerous to mention. Perfect science, religion, and education, go hand in hand.

I feel as a young student, that we in this Academy have had grand advantages, and it depends alone with us, to make worthy men and women. We should allow not a moment to pass unimproved; for if once lost, it is lost forever. "There are no fragments so precious as those of time, and none are so heedlessly lost by people who cannot make a moment, and yet can waste years."

"Opportunity is the flower of time, and as the stalk may remain when the flower is cut off, so time may remain with us when opportunity is gone."

The future has many opportunities in store for us, if we but follow the path prescribed by our competent instructors.

I am confident that our parents and teachers have made, and will still make every sacrifice to promote our interests

and enrich our store of knowledge, and we, as children of Latter-day Saints, have not only this life to regard with feelings of importance, but there is a bright hereafter, which holds strength, power and grandeur, which we may all enjoy if we but would mould our character and steer our life's craft into that safe and peaceful harbor, which God's true sons and daughters are entitled to. And that such may be the lot of you all, friends and schoolmates, is my sincere wish.

—:O:—

---

STUDENTS PLEASE NOTE.

——:THE:——

EXCELSIOR BAKERY,

IS THE PLACE TO GET YOUR

BREAD, CAKES, ETC.

——:ALSO:——

❖FIRST-CLASS MEALS❖

—:—AND—:—

Furnished Rooms.

☞ OPPOSITE OPERA HOUSE.

H. E. OSTERLOH, Prop.

---

—THE—  
DAILY ENQUIRER.

THE ONLY DAILY NEWSPAPER  
PUBLISHED SOUTH OF SALT LAKE.

MAILED TO ANY PART OF THE

UNITED STATES

—CANADA OR MEXICO,—

Every day in the year, (Sundays excepted)

AT EIGHT DOLLARS PER YEAR.

THE SEMI-WEEKLY

UTAH ENQUIRER.

ESTABLISHED, - - - 1873.

PUBLISHED EVERY TUESDAY and FRIDAY,

Containing foreign and domestic news three days ahead of any other Semi-Weekly Paper published in the Territory.

ONLY TWO DOLLARS AND A HALF A YEAR.

THE ENQUIRER is the official organ of Utah  
County and Provo City.

J. C. GRAHAM, Manager.

F. F. REED.

LESLIE REED.

## **F. F. REED & BRO., DENTISTS,**

Have all the modern instruments for the practice of operative and  
PROSTHETIC DENTISTRY,

ARTIFICIAL CROWNS, AND

BRIDGE WORK A SPECIALTY.

 All Work Guaranteed.  10 Bank Building. PROVO.

%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%

## **L. A. RAMSEY, *Artist Penman.***

Every manner of display and artistic PENMANSHIP executed in  
the highest style of the ART. Resolutions, Memorials, Testi-  
monials, Records of Merit, etc., a specialty. YOUR NAME  
finely written in twelve different ways on plain white cards  
25cts; wedding bristol 30cts; gilt edge 35cts; an harmonious  
flourish 75cts; a set of fine capitals, or showing specimen of orna-  
mental writing 15 cts. Address:—L. S. RAMSEY. Provo, Utah.

%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%

JOS. B. KEELER,  
in charge.

H. A. ANDERSON,  
assistant.

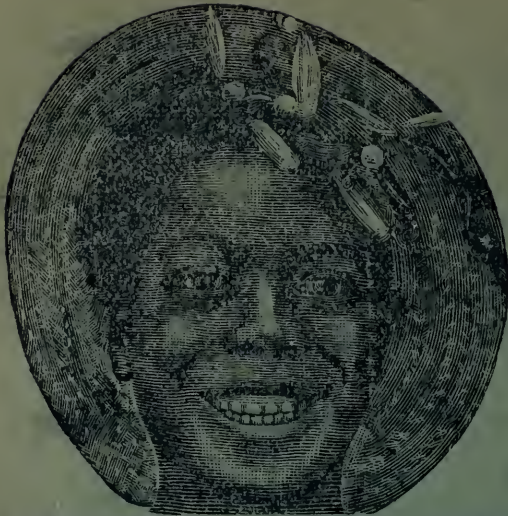
## **B. Y. A. BUSINESS COLLEGE.**

|                           |                               |
|---------------------------|-------------------------------|
| Practical Grammar,        | Practical Book-keeping,       |
| Business Correspondence,  | Commercial Law,               |
| Commercial Arithmetic,    | Phonography and Type-writing, |
| Spelling and Definitions, | Business Methods and Forms,   |
| Rapid Writing.            |                               |

This department is well fitted up, and accommodation  
for 150 students are offered.

%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%

## **HUB CLOTHIERS, HAT- TERS FURNISHERS.**



# H. A. ALSPACH

PRACTICES ALL BRANCHES OF

## DENTISTRY.

His References are his Patients

Liberal discount to

**STUDENTS AND TEACHERS.**

Office over National Bank  
of Commerce, Provo, Utah.

## PROVO SHAMBLE

Four Doors East of Post Office

TIM SCOTTORN, BUTCHER.  
FRESH MEATS ALWAYS  
ON HAND.

## A COLD WAVE

—FROM—

**T. C. BROWNELLS.**

Drop in and try a dish of DELICIOUS ICE CREAM or a  
drink of COOL and REFRESHING SODA.

ICE CREAM and WATER ICES  
made for Parties, Festivals, etc.,  
Fresh Candies made Daily.

The unique Steam Power peanut Roaster in Front.

# Visit the HUB One price CLOTHIERS.

McEWAN & CO.

Dealers in

# GENERAL MERCHANDISE.

Are always the cheapest.

👉 STUDENTS will find it to their advantage to examine 👈  
our Goods and Prices before Purchasing Elsewhere.

We have only One Price on our Goods.

**CENTRE STREET, - - - PROVO.**

# ACADEMY HEADQUARTERS

| FOR |

# SCHOOL BOOKS.

and

## STUDENTS' SUPPLIES

*Wholesale and Retail.*

# W. H. Gray & Co.



ZEIGLER &amp; SEMAN

DEALERS IN

# FINE BOOT WARE.

Everything in the

# BOOT AND SHOE LINE.

NEW GOODS,                      LOW PRICES,

132 CENTREST.

PROVO CITY, - UTAH

PROVO CO-OP CLOTHING DEPARTMENT,  
Carries a fine line of  
CLOTHING *and* FURNISHINGS,  
*of all Grades.*

SUITS MADE TO ORDER,  
SPECIAL RATES TO STUDENTS.

*A. Singleton, Manager.*

REED SMOOT, President.

M. H. HARDY, M. D.

W. R. PIKE, M. D. Vice-President.

G. W. SHORES, M. D.

A. D. GASH, Sec., Treas. and Manager.

— THE LEADING DRUG HOUSE OF UTAH. —

SMOOT DRUG CO.,

INCORPORATED.

Wholesale and Retail Dealers in and importers of  
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS, DYE  
STUFFS TOBACCO and CIGARS.

WE CARRY A FULL LINE OF  
FANCY GOODS,

PERFUMES, SOAPS,

BRUSHES AND COMBS,

SPONGES, CHAMOES SKINS, TRUSSES.

SURGICAL INSTRUMENTS, ETC, ETC.,

PROVO CITY, UTAH.